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HISTORIOGRAPHY OF TAJIKISTAN
(1917-1969)

(For XIII International Congress
of Historical Sciences)

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928.5
L5813
1970
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BARD

4632

"Nauka" Publishing House
Department of Oriental Literature
Moscow 1970

Editor-in Chief
B.G. Gafurov,

Member of the USSR Academy of Sciences

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"Science in the proper sense of the word never existed in pre-Soviet Tajikistan. True enough, in the distant past the Tajiks gave mankind many remarkable scientists and scholars, who hold places of honour in the history of world civilization. But later, long before the Great October Socialist revolution, science in Tajikistan eked out a lamentable existence." [1]

This statement holds completely valid, in particular, for historical research. Before 1917 certain advances were scored in the study of medieval and, to a lesser extent, ancient history of the Tajiks - above all, due to works by V.V.Bartold, an eminent Russian Orientalist. But the bulk of the scholarly research was confined to political and cultural history. Problems of socio-economic history were neglected almost completely; factually rich, these works were helpless methodologically. Modern history was studied on an incomparably smaller scale. Events of it, more often than not, were given a one-sided coverage.

The victory of Soviet government ushered in a qualitatively new period. Remarkably, one of the pioneers of Soviet historiography in Tajikistan was Sadriddin Aini, a founder of Soviet Tajik literature. In the early 1920's he wrote an important work on the Bukhara Khanate under the Mangyt Dynasty and another treatise, on the history of the Bukhara revolution.[2]

Lenin's policy of trust in, and support to, the old experts who had volunteered to do honest work for the Soviet government made it possible to use the full scope of achievements of Russian science and the experience of its best representatives.[3] In the 1920's Academician Bartold, the leading historian and ethnographer of Central Asia, made a series of outstanding contributions to the study of the history of Central Asian peoples. After a national and territorial administrative delimitation the scholar published, one after another, his remarkable works, Tajiki ("The Tajiks"), Kirghizi ("The Kirghiz"), Ocherk Istorii Turkmenskogo Naroda ("Outline History of the Turkmen People") and Istoriya Kulturnoy Zhizni Turkestana ("History of Cultural Life in Turkestan"), a masterpiece of research and scholarship. Productive work in the early Soviet years was done by historian A.A.Semyonov and ethnographer M.S.Andreyev.

The Soviet Communist party made a great effort to train a new generation of historians, archaeologists and ethnographers. In time, Marxist-Leninist methodology gained a leading position in history, and historical materialism became the ideolodical and theoretical basis for scholarly investigations.

Profound research was made into the history of the class struggle and socio-economic relations. The list of "histories" added history of Soviet Tajikistan, an entirely new field.

The first Marxist presentation of the history of Tajikistan in a general form was Istoriya Tadjikskogo Naroda v Kratkom Izlozhenii ("An Outline History of the Tajik People"), which appeared in Tajik and in Russian in 1947 to sustain three subsequent Russian editions. Its integrity of concept, lucidity of thought and vividness of presentation made it a work of importance for the historiography of Tajikistan and the other Soviet Central Asian republics. Chronologically, the monograph is brought up to the victory of the February 1917 bourgeois revolution.

In 1963-1965 the A.Donish Institute of History issued a three-volume (five-book) collective treatise, Istoriya Tadjikskogo Naroda ("A History of the Tajik People"). This work has a chronological span ranging between ancient times and the early 1960's. The authors have used all relevant achievements of their Soviet and foreign colleagues, citing plentiful data on the history of Soviet Tajikistan. The crucial epoch of Tajik history, it is pointed out, is the

Soviet epoch, when the people of Tajikistan, led by their Communist party and helped by the Russians and other peoples of their country, smashed the chains of social and national oppression and, by passing the capitalist stage, went over directly to socialism in order to build, in the close-knit family of Soviet peoples, a communist society.

In the present review, concrete ways for the study of individual problems and achievements of historiography of Tajikistan are discussed in three sections: Archaeology. Ancient History. Numismatics by B.A.Litvinsky; History of the Middle Ages and Modern Times Up to 1917, by A.M.Mukhtarov, and Historiography of Soviet Society, by K.P.Marsakov.

Historiography of Tajikistan and its peoples forms an organic part of historiography of the Soviet Union. The present review is an attempt to outline, naturally, in a most general form, the contribution, accomplishments and immediate tasks of Tajik historiography.

Archaeology. Ancient History. Numismatics

In 1868, when the Russian troops advanced into the centre of what had been ancient Soghd, one of the Russian Orientalists suggested a plan for a historico-archaeological exploration of Central Asia. Commenting on that plan in 1914, V.V.Bartold pointed out: "... the scholarly tasks outlined nearly half a century ago remain unaccomplished to this day."[4]

Of course, the turn of the century marked definite progress in the historico-archaeological study of Central Asia—above all, due to the scholarly endeavour of V.V.Bartold himself as well as of V.V.Grigoryev, N.I.Veselovsky and V.A. Zhukovsky. Many institutions for regional studies and other scholarly bodies, notably, the Turkestan Society of Enthusiasts of Archaeology, conributed to the exploration of that part of the country.[5] Foreign investigators also studied the historical geography, ancient and medieval history and numismatics of Central Asia.

That Tajikistan could boast remarkable monuments was discovered by its own residents. Near the Amu-Darya River, in the south-east of their country, they came across what gained the name of the treasure of the Oxus, items of which got into the British Museum.[6] In fact, the greater part of the territory of what is now the Tajik Soviet Socialist republic remained uninvestigated archaeologically before the 1917 socialist revolution.

The revolution changed the situation drastically. On November 14, 1920 V.V.Bartold, reporting on the immediate tasks facing the scholars of Turkestan in Tashkent, discussed the contemporary level of historical and archaeological knowledge

and formulated priorities in the archaeological study of Central Asia.[7] By now, just a little more time has passed since 1920 than did from 1868 to 1914. But while even modest plans remained unfulfilled before the revolution advances in the archaeological study of Central Asia today have exceeded infinitely the program outlined by V.V.Bartold five decades ago.

Early archaeological research in Tajikistan was an arduous job. Before the 1930's the explorers of Soviet Central Asia concentrated on local studies. The formative period of the Soviet archaeology of Central Asia lasted till the mid-1930's, when several large expeditions started work in that area of the country. The most important were the one that studied Khwarizm, under S.P.Tolstov, and the one that explored Semirechye (the Ili Region), under A.N.Bernshtam. These two expeditions undertook a many-year full-scale research into monuments spread over vast territories and discovered new horizons in the study of the ancient history of Sovi Soviet Central Asia.

The archaeological exploration of Tajikistan in Soviet times falls into four periods.[8]

The First Period (1917-1928) witnessed the intensity of archaeological exploration grew considerably compared to the pre-revolutionary times. The work was done, besides individual scholars, by specially outfitted expeditions.

In the 1920's M.S.Andreyev, an ethnographer and linguist, published data on the medieval architectural monuments of carved wood which he had discovered in the Zeravshan Valley. A.A.Semyonev drew up the first list of Central Asia's archaeological monuments.

The Second Period (1929-1945) was marked by signal accomplishments in the general archaeological survey of Tajikistan. Many monuments were discovered by V.R.Cheylytko and other regional students. M.Y.Masson and P.P.Ivanov made a study of the history of Tajikistan's mining while B.A.Latynin studied monuments left by its nomads. Results of major scholarly importance were obtained by a 1933 expedition under A.A. Freimen - a follow-up to a discovery by local residents of written relics in the ruins of a castle on Mt. Mugh. For

the first time documents in Soghdian were found where once had been Soghd itself. Their subsequent deciphering and investigation yielded crucial data on which to build a political, socio-economic and cultural picture of Soghd and the rest of Central Asia before and during the Arab conquest.[9]

The Third Period (1948-1951) saw an extensive archaeological study of Tajikistan and was made by a many-year Soghdian-Tajik archaeological expedition (in 1952 renamed Tajik). It was sent out in 1946 by the Soviet Academy of Sciences Institute for the History of Material Culture and the Hermitage under the guidance of a leading Soviet Orientalist and archaeologist of Central Asia, A.Yu. Yakubovsky, who headed the expedition till he died in 1953. The archaeology of Tajikistan owes the scholar a great debt of gratitude. He pioneered excavations in Penjikent. Besides many younger researchers, the participants in his expedition included noted archaeologists such as M.M.Diakonoff (died in 1954), A.M.Belenitsky (head of the expedition since 1955), A.P.Okladnikov and A.I.Terenozhkin. The Pamirs and the Ferghana Valley were explored by an expedition under A.N. Bernshtam.

The fourth Period began after 1952. In 1951 the Tajik SSR set up its own Academy of Sciences, which incorporated an Institute for History, Archaeology and Ethnography (now A.Donish Institute of History, with a sector on archaeology and numismatics, which has been functioning since 1952; head of the sector is B.A.Litvinsky). This sector became the republic's first archaeological institution. Now it is staffed with nearly twenty-five researchers. It has an archaeological restoration laboratory and a perfectly equipped archaeological centre in Penjikent. For fifteen years already it has been coordinating research and organizational effort in archaeology, while field exploration has been conducted by a single Tajik archaeological expedition under A.M.Belenitsky (his deputy is B.A.Litvinsky). It maintains constant close coordination with central research institutions, regularly presenting the results of its field exploration in Arkheologicheskiye Raboty v Tajikistane ("Archaeological Research in Tajikistan") [10] published by the Tajik Academy

of Sciences, Trudy ("Proceedings of the Expedition"),[11] published by the USSR Academy of Sciences and the Tajik Academy of Sciences, as well as special collections of articles and monographs.

The key areas of research are comprised by: 1) historical geography, historico-archaeological surveys and the charting of archaeological maps, 2) monuments of the Stone and Bronze ages, 3) a study of monuments left by the settled population from ancient times to the late Middle Ages (with an accent on the early medieval town and culture), 4) a study of monuments of ancient and medieval nomads, 5) history and technology of the medieval mining and trades, 6) a study of the evolution of material culture, 7) a study of the archaeology and the problem of ethnogenesis of the Tajik people, 8) a study of medieval numismatics. Naturally, the present paper can but briefly outline the results of all this work.

Foundations of Tajikistan's historical geography have been laid by V.V.Bartold, V.Tomashek, I.Marquart and V.V. Minorsky. Now is the time for a detailed historico-geographic investigation of its individual areas. In 1950 A.M.Belenitsky published an extensive outline of problems of the historical geography of Khuttal ranging chronologically from ancient times to the 10th century.[12] Its factual wealth makes the work go beyond the bounds of a historico-geographic investigation. In fact, it is also an outline history of Khuttal. The same applies to a work on the Pamirs by A.M.Mandelshtam.[13] Other important monographs have been authored by N.N.Negmatov (on Ustrushana[14]) and O.I.Smirnova and B.Y.Stavisky (on the Upper Zeravshan area).[15]

Scholars of Tajikistan have accumulated enough material to write historico-archaeological essays on individual areas of their republic based on extensive use of the archaeological data contained in written and other sources. Some have already appeared.[16] Historical geography had gained an extensive coverage in Volume I of Istoriya Tadgikskego Naroda, concentrating on problems related to the location of Cyropolis, Alexandria Eskhata etc.

The early exploration, which actually gave a start to a

study of the Stone Age in Tajikistan, was undertaken by A.P. Okladnikov in 1948.[17] Since 1953 the scholar had done seven seasons' excavation work, discovering a Palaeolithic site in the Kayrakkums,[18] digging up an upper Palaeolithic site at Khodja- Gor and Neolithic settlements at Kuy-bulyen and exploring an extremely interesting new culture of mountainous Neolithic in the Hissar.[19] A.P.Okladnikov's research reveals the Tajikistan's territory was inhabited by Stone Age man and substantiates the present-day ideas about his culture and typical features.

Since 1955 the team of students of Stone Age Tajikistan has been joined by V.A.Ranov, who has made a series of important discoveries: the scholar has found the world's highest Stone Age sites in the east Pamirs and an extremely original early Neolithic culture.[20] Interesting materials have been obtained by excavations at a multi-layer awning at Ak-Tanga, in north Tajikistan, where fourteen cultural layers, ranging from the Mesolith to the late medieval times, have been discovered.[21]

V.A.Ranov has discovered and explored Mousterian monuments at Kara-Bura, Ak-Jar,[22] Jar-Kutan and elsewhere. Working with geologists, the scholar made a binding — for the first time in Central Asia - of the Stone Age monuments to stratigraphic divisions of Pleistocene. Resultantly, researchers suggested Central Asia's first periodization of Palaeolithic in Tajikistan.[24]

So far, the continuous line of development of Tajikistan's Stone Age cultures remains unsubstantiated. But it can be stated with certainty that already since the Mousterian times, if not earlier, Tajikistan and other parts of Soviet Central Asia, have been having autochtonous cultures, which have been developing independently but were exposed at different stages of their development to influences of, and maintained direct contacts with, bearers of simultaneous cultures in neighbouring areas. Undoubtedly, the Hissar culture is one of the components of the Kayrakkum steppe bronze culture, which came in its wake.

Monuments of the Bronze Age were brought out and studied. Materials of items of the early Bronze Age found in central

and south Tajikistan were published, in 1948, by A.I.Terenozhkin.[25] A.P.Okladnikov discovered in the Kayrakkums Tajikistan's earliest settlements of the Bronze Age and early Iron Age, which were closely investigated by B.A.Litvinsky. An exploration of settlements, oresmelting centres and burial grounds(over 60 points) has made it possible to establish that these monuments date to from the mid-2nd millennium B. C. to the early centuries of the 1st millennium B.C. In the Bronze Age the Ferghana Valley and, perhaps, the neighbouring Tashkent Region, were inhabited by tribes of the Kayrakkum culture, a local variant of the Andronovo culture; the Ferghana-Tashkent area was then one of the Central Asia's leading metallurgical centres. The inhabitants of the Kayrakkum steppes maintained close contacts with the settled landtillers.[26] Interesting data on the Bronze Age of north Tajikistan have also been obtained during excavations of a cave at Ak-Tanga.

The finds from central and south Tajikistan and the Pamirs bear slight relationship to the northern steppe cultures, mostly indicating the southerly and south-westerly directions of relations with the cultures of primitive land tillers.[27]

During the late Bronze Age there were settlements in the steppes of south Tajikistan. Ramnants of one were recently discovered near the city of Kurgan-Tyube, in the Vakhsh Valley. In the Bishkent Valley, the lower stretches of the Kafirnigan River, A.M.Mandelshtam, during excavations of burial grounds, found burials of the late Bronze Age, which he associates with migrations of the steppe tribes.[28] In the lower reaches of the Vakhsh and Kizyl-Su rivers, just as at the Kafirnigan River, which all empty into the Pyanj River, vast burial grounds with catacomb-type graves of different kinds were discovered. B.A.Litvinsky opened 250 burial mounds. Graves with crouched corpses were found to contain ceramics, items of bronze and bone and stone arrowheads. The contents of the burial places, notably, the vessels, resemble closely the vessels of the Namazga VI epoch found in south Turkmenia, Mundigak V-VI type of Afghanistan pottery and ceramics of the late Bronze Age monuments of Iran. However, the origin

of this culture remains unclear. Perhaps it is a case of genetic relationship. Possibly, toward the mid-2nd millennium B.C., a large group of early agricultural tribes migrated from south Turkmenia or other regions to Semirechye. That may have been a graded process related to a change in their economic set-up and mode of life, which must have been influenced by close contacts with steppe bronze culture tribes.

It may have been one of the migrations concominant to the "Aryan" conquest of India. On the other hand, the fact that in subsequent times Margiana formed part of Bactria may now be viewed as a political as well as a historico-cultural association. Still more important, the Vakhsh culture represented in the burial grounds that have been investigated was one of the key components of the subsequently developed ancient Bactrian culture and civilization. As the study of the Bronze Age and early Iron Age monuments reveals, Central Asia had by then achieved extremely high cultural standards, had maintained close links with cultures of the ancient Orient and had been a kind of transmitter of their cultural achievements to Central Asia, Kazakhstan and Siberia.

Thanks to works by S.P.Tolstov, A.I.Terenozhkin and V.M.Masson, the problem of the early Iron Age in Central Asia, when many of its regions had developed a class society and state formations, is beginning to clear up. Much has been done in this direction by M.M.Diakonoff, who conducted excavations at Kalai-Mir, in the lower stretches of the Kafirnigan River.[29] The culture of the lower layer of this monument, which the acholar calls Kobadian I, goes back to from the 6th to the 4th century B.C. and partially to the times of the pre-Achaemenian Bactrian kingdom.[30] M.M.Diakonoff viewed materials of the Kobadian I period in a broad historical context. Fresh data on the later stages of this period have been obtained during excavations at Balday-Tepe in the Vakhsh Valley (near Kurgan-Tyube) by T.I. Zeimal. Gradually, the fog that has been shrouding the history of ancient Bactria, which Avesta, in the first targard of the Videvdat, described as "beartiful", is beginning to lift.

M.M.Diakonoff has also presented the development of

north-Bactrian ceramics in the form of a stratigraphic column, thefirst-ever. Now this scheme, naturally, requires significant corrections. Particularly impressive new data have been obtained by a South-Tajik group, which conducted excavations of a Yavan site called Gorav-Kala. The group undertook large-scale stratigraphic digs, cutting into a 33-foot layer of cultural depositions with a multitude of building periods of from the 1st to the 4th century.

In the Parkhar area, K.Mukhitdinov launched excavations at a place called Saksan-Okhur. He discovered pottery and terracotta kilns and found matrices for the moulding of statuettes and statuettes themselves. The building of that temple-and-palace complex dates to the Graeco-Bactrian times. It has a magnificent stone architecture,[31] closely resembling that of Oy-Khanum. The discoveries of a French mission at Oy-Khanum, Afghanistan, allow for an investigation into the genesis of the Hellenized forms and types of architecture in Afghanistan and Soviet Central Asia and make conclusions as to their subsequent development, which has been confirmed, in particular, by finds at Saksan-Okhur and elsewhere.

One of the tasks was to explore ancient fortifications. Its development and the specific features of ancient fortification are traceable on monuments of Bactria.[32] The study of the Pamirs fortresses has brought out a special school of fortress construction in the mountains of Central Asia.[33] Much effort is being made to study the evolution of ancient and early medieval potteries of Bactria.

T.I.Zeimal has found out the dynamics of irrigation systems in one of Tajikistan's key agricultural areas - the Vakhsh Valley, which has by now been explored in detail. Digs have brought out diverse materials, showing relations of these areas with Afghanistan and India.[34]

An important aspect of the ancient medieval history of Central Asia was interaction between its settled and nomad peoples and tribes. For that reason, alongside with digs at settlements, much importance was attached to digs at tumuli left by nomads. A.N.Bernshtam, pioneer scholar of Central Asian Sakas, has discovered Saka burial grounds in the east Pamirs and opened around sixty of their burial mounds.[35]

Besides, a multitude of other burial grounds have been discovered, and over 200 tumuli and cult places of the Pamirs Sakas have been dug up.[36]

Judging by the historical and linguistic data available, the Sakas of the Pamirs belonged to the group of Saka-Haumawarga tribes. The plentiful data obtained in the excavations have made it possible to bring out stages of the history of the Pamirs Sakas, directions of their historical and cultural relations and their relationships with the culture of the Sarmatians and Scathians. In the 2nd century B.C. these Saka tribes joined in migrations of the Yüeh-chih and Saka-Usun tribes. The greater part of the Pamirs Sakas moved to north-east India, forming an important ethnic component of the modern Dardi-speaking peoples; another part of them remained in the Pamirs, went over to a settled way of life and formed the oldest layer of the modern Pamirs nationalities, including the Vakhans.[37]

M.M.Diakonoff launched excavations of burial grounds in the lower reaches of the Kafirnigan River. Later, his work was carried on by A.M.Mandelshtam, who, in 1956-1959, conducted systematic digs of the burial grounds discovered by A.P.Okladnikov in the Bishkent Valley. In the north of that Valley, A.M.Mandelshtam explored large burial grounds at Aruktau, Tulkhar and Kokkum and conducted small-scale excavations of the villages of Khan-Gaza and Ak-Tepe.

One of the grounds, the Tulkhar, was excavated fully. The results were published in monograph form.[38] Coins found there made it possible to date this tumulus to between the last three decades of the 2nd century B.C. and the early 1st century A.D. The other two burial grounds are synchronous to the Tulkhar. These tumuli were found to contain rich sets of burial paraphernalia. In the opinion of A.M.Mandelshtam, the contents of these tumuli support archaeologically the idea of migration of large masses of nomads to, and their stay in, north Bactria, which is associated with the nomad conquest of Graeco-Bactria in the last three decades of the 2nd century B.C.

North Tajikistan's burial grounds of nomads of the 1st

millennium A.D., mostly the 2nd, 3rd and 6th to 8th centuries, have been studied in great detail by B.A.Litvinsky. In the Isfara district, archaeologists have dug up tumuli at Vorukh, Vorukh Gorge, Kekh, Surkh 1 and 2, Chorku 1 and 2, Karabak, Isfara and elsewhere. Their culture bore close resemblance to that of the Karabulak burial ground, opened by Y.D.Baruzdin in Kirghizia.

In the Asht and Novo-Matchiak districts, in the spurs of the Kuraminsk Range, a multitude of stone tombs, locally called mughkhona or kurums,[39] have been dug up. Besides, Y.D. Saltovskaya is conducting effective excavations of settlements in the immediate vicinity of the Asht tumuli. The data obtained after the opening of one of these settlements, Kzyl-Tepe (or Tudaikalon), are expected to help bring out the picture of relations between Tajikistan's nomad and settled populations.[40]

The tumuli of the west Ferghana Valley dating to the early centuries of our era reveal manifold close historical and cultural relationships between the local and Sarmatian cultures. The data obtained yield rich material for conclusions concerning the economy, the evolution of the material and some aspects of spiritual culture and the ethnic picture of the Ferghana Valley in antiquity and the early Middle Ages.

Less than two decades ago Soviet scholars, as a rule, thought that the early Middle Ages were an epoch of decline in Central Asia, that the gravity centre of its social life had then shifted from town to country and that its urban handicrafts were in a state of retrogression. That view rested mostly on the dogmatic idea that transition to feudalism was necessarily accompanied by a retrogression in urban life. The "crisis of the slave-owning system" was understood, instead of as an inner transformation of the slave-owning system itself and the development of elements of feudalism within its bounds as an economic and cultural decline, which was thought to have lasted till the 6th or even the 8th century. The study of early medieval monuments in Tajikistan gained in scope to explore this scheme.

A wealth of data was obtained in digs conducted in Pen-

jikent. These data were investigated and published by A.Y. Yakubovsky, M.M.Diakonoff, A.M.Belenitsky and their colleagues.[41] Important works were published by A.M.Belenitsky, who headed excavations conducted over a large part of the eastern half of the site of that ancient town.

At the turn of the 5th century a large urban-type settlement called Lower Penjikent was built there.[42] The bulk of its structures and the material found inside them dates to Upper Penjikent (from the mid-7th century to the 770's).[43] Dug up in Penjikent were human dwellings, public buildings, including temples, burial structures etc. The excavation and study of the extensive material on the early medieval architecture and building was made by V.L.Voronina.[44] Sixty structures were found to contain traces of extant wall paintings and other seven structures, wooden carvings and clay sculptures. Among the scholars who studied and published the relics of early Tajik art were A.Y.Yakubovsky, M.M.Diakonoff and A.M.Belenitsky. The techniques of painting and sculpture, their conservation and restoration are a job of P.I.Kostrov, the architectural décor, a job of V.L.Voronina. The relics of art found in the past fifteen years were studied and partially published by A.M.Belenitsky.

B.Y.Stavisky has done ten years's study of the Upper Zeravshan basin, which is related, culturally and historically, to Penjikent. About fifty early medieval monuments were found there. The most important of the latest achievements on that territory are excavations conducted by Y. Yakubov, at the settlements of Gardoni-Hisor(7.4 miles from the castle on Mt.Mugh) near the village of Madm. A large palace-type structure was found there. Excavations revealed many calcinated wooden pieces with a rich carved ornamentation.[45]

Since 1955 excavations in north Tajikistan have been conducted by N.N.Negmatov, who is studying a group of early medieval monuments near Shahristan. The excavations at Kakhkakha 2, Urta-Kurgan and Chil-Khujra have been completed. More work is going on at Kakhkakha 1.

Kakhkakha 2 is a small fortress with a fortified three-tiered dungeon. Inside, it was decorated with painting and woodcuts. Fragments of the latter have survived in a calcina-

ted state. Urta-Kurgan was a two-tiered castle with a most interesting structure. It was also decorated with painting (fragments being preserved) and carving (survived in a charrid state).

Near Shahristan, a monument called Chil-Khujra ("Forty Cells") is being dug up. Its central part has been found to be a two-tiered castle, which existed in from the 5th to the 9th century and was partially lived in in the 11th and 12th centuries. Much significance is being attached to the Soghdian inscriptions on planks, which have been found there, too. Amazingly, the castle has survived to such an extent that its entire architectural design can be investigated.

Over a citadel of Kahkakha 1 a palatial complex with large halls and a cystem of corridors is being dug up. The building was decorated with skilful woodcarvings and wall paintings,[46] some of which are unique in content.

In another area of north Tajikistan, Isfara, E.A.Davidovich has conducted a detailed exploration of the intricate history and fortification of a castle at Kalai-Bolo, dating to the early medieval times.[47]

In south Tajikistan the research into early medieval monuments was headed by B.A.Litvinsky. Excavations there were conducted at Kafyr-Kale in Kolkhozabad.[48] The bulk of the work was done at Adjina-Tepe(near the city of Kurgan-Taube). There was a Buddhist monastery (sangkharama) of the 7th century and the early half of the 8th, most interesting architecturally. Its complex consists of a temple (with a stupa) and a monastery. Its walls and ceilings were adorned with painting, and clay sculptures - sitting Buddhas, Bodhisattvas etc. - were placed on pedestals of the sanctuaries and elsewhere. In 1966 the most important part of the sculptural image of a 39-foot Buddha in the state of nirvana was excavated.

The result of the excavations at Adjina-Tepe has been a series of masterpieces of Buddhist art; that hitherti unknown Central Asian art is likely to be termed Toharistan-Buddhist.[49]

Thus, the list of selected early medieval monuments dug up in Tajikistan, together with monuments studied in other

Central Asian republics, above all, at Varakhsha and Balalyk-Tepe, reveal that there was no decay in the urban life or culture of Central Asia in from the 6th to the mid-8th century, i.e., before and during the Arab invasion. More. It appears that, in level and scope, Central Asia's urban life then reached, in some respects, a higher stage of development compared to the early centuries of our era.

As is known, Central Asia's feudal towns in from the 10th to the 12th century surpassed by far the West European and were major centres of trade, handicrafts and culture.[50] Before excavations in ancient Penjikent the genesis of this flowering of urban life was lost in a fog of guesses and assumptions. As A.Yu.Yakubovsky puts it, Penjikent has become a kind of laboratory for a study of problems related to the formation of the feudal system, notably, the feudal town. Indeed, when the excavations revealed part of the city shahristan many old ideas had to be discarded. The problem has been investigated in detail by A.M.Belenitsky.[51] We shall only note here that the rabad-type suburb has been found to have emerged already in the pre-Arab times (though at first the handicraft functions did not prevail in it); the shahristan has been found to have had a continual, not an estate-type, layout; the early medieval shahristan was far from being a mass of homes of the aristocracy and their servants - a large part of it consisted of workshops and trade institutions. A.M.Belenitsky draws the well-grounded conclusion that already during the early feudal stage, in the 7th and 8th centuries, the cities of Central Asia were centres of trade and handicrafts. The urban handicrafts were calculated at market sales, apparently, in both town and nearby country.

The data yielded by the excavations of Tajikistan's early medieval monuments acquire a particular significance, offering a full characteristic of nearly all aspects of the material culture of its urban population in from the 6th to the 8th century. The discoveries include remnants of handicrafts, building and architectural monuments, a variety of household utensils, weapons and ornamentation. Excavations in other parts of Tajikistan are fortunately complementary. At the same time, historical and cultural provinces, the

degree of their nearness and difference have all been brought out.

Without dwelling on the results of the investigation of early medieval architecture, we shall only note that it already contained many highly developed elements and designs which acquired extreme architectural significance when Central Asia went over to highly developed feudalism.

The discovery of wall painting, sculpture and woodcarvings has enriched infinitely the scholars' ideas about the level of Tajikistan's culture, specifically, its art. It has shed light on the early stages of its medieval fine arts. Thanks to the wealth of subjects and elaborateness of detail the relics of art fill up the picture which is made up of archaeological materials and written sources. Besides, they constitute a major source for a study of pre-Moslem ideology and its relationship with the subsequent culture of the Tajiks and other Central Asian peoples. For Soghd this problem has been worked out by A.M.Belenitsky.[52] B.A.Litvinsky has authored a work on the history of Buddhism in Central Asia.[53]

The monuments of Tajikistan's early medieval art are of major significance for the history of Oriental art and culture as a whole . Already at the close of the 19th and the early 20th century expeditions of Russian, German, British, French and Japanese scholars discovered remarkable art relics in east Turkestan. The publication of these monuments of painting and sculpture triggered off a spate of books and articles but owing to the character of archaeological investigations the dating of the complexes remained practically unestablished. The Central Asian relics of painting and sculpture obtained in the excavations conducted by modern methods have been given firmly fixed dating, setting standards for the dating of art relics in the neighbouring areas of the Orient. Mors. A. Lecoq, F.Sarre and other scholars, on the basis of iconographic research, found an intense "Iranian" current in east-Turkestan painting. As subsequent discoveries in Central Asia revealed, a tremendous role in the formation of east Turkestan art had been played by the Central

Asian cultural tradition. First advanced by M.M.Diakonoff, this idea is now gradually gaining ground in works by Western scholars, too.

A detailed study of the highly developed medieval epoch has been made. A wealth of data was obtained in Khulbuk, capital of Khuttal, excavations of which, in 1953, were launched by E.A.Davidovich and B.A.Litvinsky. One of the investigators of Khulbuk, a member of the south--Tajikistan group, R.Gulyamova, uncovered the layout of its palace, studied its history(two periods: the 10th century and the 11th and 12th) and investigated the amazingly complete set of its first-class glass and potteries and other items, including a set of ivory chessmen.[54] Excavations in Khulbuk offer a near-complete picture of the Central Asian feudal town and its everyday life.

Excavations conducted by N.N.Negmatov at Chil-Dukhtaron produce a comprehensive idea about the medieval settlement. Other important excavations were conducted at Khan-Yaylu, a mountainous rural medieval settlement. A detailed retrospective study of the topography of Khojent (now Leninabad), a key urban centre of north Tajikistan, has been undertaken.[55]

Some economic aspects of medieval life have been investigated. B.A.Litvinsky, for instance, has issued a series of works on the history of Central Asian medieval mining, including some that offer general conclusions as to the techniques of mining and processing of minerals.[56] One of the divisions of this subject, namely, the techniques of medieval silver metallurgy, is being studied by M.A.Bubnova, whose investigations have led to most interesting conclusions;[57] some scholars have made similar research into the techniques of ancient copper metallurgy.[58]

Besides the reconnoitring of old ore-mines in north and central Tajikistan as well as in the Pamirs, M.A.Bubnova has conducted large-scale excavations of Mining site at Kani-Mansur and of an old mining complex of Bazar-Dara (10th-12th centuries) situated at a height of about 12,500 feet. It was recently discovered by geologists. Amid remnants of Bazar-Dara researchers have discovered materials of unique value for students of Central Asia's medieval archaeology, a vast

collection of fabrics, items of felt, leather, fur, wood etc. Besides, nature has preserved, and preserved excellently, over forty documents written on paper.

Notable successes have been achieved by E.V.Sayko, who investigates the history and technology of potteries. She uses various techniques of natural sciences and utilizes data of Oriental written sources (treatises on alchemy, works on mineralogy etc.).[59] The researcher has already issued two monographs on the potteries dating to from the 8th to the 12th century,[60] with an extensive discussion of all aspects of pottery-making.

The scale of investigation into medieval architecture was comparatively small before the Tajik Academy of Sciences and the sector of archaeology and numismatics were set up. Now scholars have discovered remarkable monuments, including structures at Sayat (A.M.Belenitsky) and Khwoja Naqshran (B.A.Litvinsky); a detailed study has been made of the Muhammad Boshsharo Mausoleum and Hissar monuments (L.S.Bretanitsky) A major contribution to the study of medieval architecture has been made by V.L.Voronina, the author of an excellent description of woodcarvings of the Upper Zeravshan area and some architectural monuments. In recent years, remarkable new specimens of carved wood have been discovered in the Zeravshan Valley by A.M.Mukhtarov. A medieval structure which has fully retained its carved wooden interior has been found in the village of Chorku.[61] So far, it remains unique in Central Asia. This series of woodcuts expands considerably the present-day ideas about the medieval architecture and architectural and decorative art of Central Asia.

Another vital source of archaeological and historical information on Tajikistan is numismatiks, the study of which is going on in and out of the Soviet Union. The chronology of the Bactria and Toharistan of the early half of the 1st millennium A.D. and to a certain extent that of the rest of Soviet Central Asia is based on information yielded by Kushan and Kushan-Sassanian coins. But attempts at timing the rule of Kushan and Kushan-Sassanian monarchs lead to endless debates.

In recent years, the Kushan numismatics has been an ob-

ject of profound studies by Soviet [62] and foreign scholars. New all-round investigation of the sources available gives hope that at long last some safe basis will be found for Kushan chronology.

For many years, coins with Soghdian inscriptions found in excavations in Penjikent and elsewhere in Tajikistan have been studied by O.I.Smirnova.[63] Investigation into early medieval Toharistan coins at Ajina-Tepe is being condusted by V.A.Livshits.

The sector of archaeology and numismatics is doing extensive work collecting and registering old coins. They are subjected to a detailed analysis and used as a key historical source. The sector is the Soviet Union's largest centre studying Central Asia's medieval numismatics. E.A.Davidovich has conducted a series of investigations within the chronological range of from the 9th to the 18th century, offering a consistent picture of Central Asia's medieval numismatics.[64]

We shall list three basic directions of this work. One is a study of concrete distinctions of the history of money and monetary circulation in Central Asia as part of the problem of commodity production and trade. As E.A.Davidovich says, concrete historical analysis of the monetary source reveals crises in monetary circulation, different specific features of monetary circulation in different periods as a whole and objective sources of these distinctions, makes it possible to reproduce the picture of clashes between different classes of society and different groupings of the ruling class, which had different attitudes to the financial policy of the government and bring out to what extent medieval economists studied the exploitation of monetary circulation as an extra instrument of feudal oppression, what forms this explotation assumed etc.[65]

Another direction is a study of some feudal institutions and the feudal state structure and elaboration of the picture of feudal hierarchy. One of the results is a complete revision of the earlier view of feudal grants for service as an institution that obtained from the 9th to the 12th century. As it turned out, the feudal relations in the Samanid state had been much more mature and profound than they

had been thought to have been; corrections have been made in the estimation of the proportion of feudal land allotments and the description of the state structure.[66] Most important, by analyzing numismatic and written sources of other periods, B.A.Davidovich has added a lot to, and deepened, the scholars' idea about feudalism in Central Asia.

A third direction is the use of coins in elucidating certain points of political history, historical geography etc.[67] The importance of this aspect of numismatologic research is difficult to overestimate. It is this work that has helped to solve many problems of Central Asia's medieval history.

Much work in recent years has been done to investigate ancient sources of the ancient history of Tajikistan and the rest of Soviet Central Asia. I.V.Pyankov has published a series of works dedicated to the study of these sources.[68] The scholar is preparing for publication a critical collection of reports by Greek and Latin authors about Central Asia That is likely to provide a source basis for the study of the ancient history of Central Asia.

Of great significance for the investigation of the Tajik people's ethnogenesis is the palaeontological research of V.V.Ginzburg of Leningrad and T.P.Kiyatkina of Dushanbe.

Closely related to archaeological and numismatological investigations is the activity of A.Mukhtarov, who searches for, deciphers and studied medieval epigraphic relics. The scholar has found 300 such relics, spanning a period of from the 11th to the 20th century. Part of his findings have already been published.[69]

Research into Tajikistan's archaeology and numismatics is vital in reconstructing the ancient and cultural history of Tajikistan itself, other Soviet Central Asian republics and the neighbouring countries. Results of it have been used extensively in the writing of the many-volume Istoriya Tadjikskogo Naroda ("History of the Tajik Peoples") as well as of th secondary school and college textbooks on the history of the Tajik SSR Archaeological investigations in Tajikistan arouse a close interest abroad, where they are reviewed in scholarly periodicals.[70]

History of the Middle Ages and Modern Times (till 1917)

In fact, the study of the history of the Tajik people as a national entity, an eventful history going back to antiquity was launched after the victorious Great October Socialist revolution. The first historian of the Tajiks was outstanding Tajik writer Sadriddin Aini. In 1920 the Sho'leye-ye Engelab ("Flames of the Revolution") magazine issued, in the form of essays, his Tarikh-e Mangytie-ye Bokhara ("History of the Mangyt Dynasty Emirs of Bukhara"). After some revision, in 1923, the work appeared in book form in Tashkent. It is concerned with the Emirate when it was ruled by the Mangyt Dynasty, its last (from the latter half of the 18th century to its fall in 1920).[1]

In 1926 another historical work by S.Aini, Bokhara Engelabi Tarikhi ("Materials for the History of the Bukhara Revolution"), appeared in Moscow.[2] The emphasis in it is on the history of Bukhara in from the second half of the 19th century to the victorious Bukhara revolution of 1920.

In contradiction to official pre-revolutionary historiography, the author presents the real history of his country, viewing it under a critical angle. Both works rest on information taken from various historical sources and the author's own extensive observations made during the rule of Bukhara's last two emirs, Abdul Ahad and Alimkhan.

Another valuable source for the study of the history of the Bukhara Emirate of the turn of the century is Aini's reminiscences.[3]

In 1925, a year after the Tajik people gained their statehood, there emerged a Society for the Study of Tajikis-

tan and the Iranian Nationalities Outside It, with a centre in Tashkent.[4] The Society issued a series of scholarly works. Its maiden publication was a collection entitled Tajikistan. It included an investigation by V.V.Bartold, Tajiki ("The Tajiks").[5] On the basis of extensive factual material the author offers a first detailed review of Tajik history. In 1926, the Society published another work by V.V.Bartold Iran: Istorichesky Obzor ("Iran: Historical Survey"), which was vital for the elucidation of individual aspects of Tajik history. The Society issued works on Tajik history by other arthors, too.

Besides research publications, the Society brought out translations of historical sources for the study of the history of Tajikistan and neighbouring countries. Among these was a translation of Kattaghan i Badakhshan ("Kattaghan and Badakhshan"), by Burkhanuddin khan-i Kushkeki, made by A.A.Semyonov.[6] The work contains information on the settling of Tajiks in north Afghanistan.

Pioneer historians of the Tajik people and founders of the Society for the Study of Tajikistan were outstanding Russian scholars, above all, V.V.Bartold and A.A.Semyonov, whose works have largely formed the subsequent school of historians of the Orient.

In 1932 noted Soviet Indologist S.F.Oldenburg, Member of the USSR Academy of Sciences, headed the Academy's Tajik Centre, which also issued its publications. Together with the Academy, the Centre, in 1934, brought out in Leningrad a special Soghdian Collection, making public, for the first time, Soghdian and Arabic manuscripts found in a castle near the village of Hairabad on Mt. Mugh, on the left bank of the Zeravshan river. The discovery of that unique archive gave a start to a profound study of Tajik history. By now, thanks to the prolonged painstaking effort of Soviet scholars, three volumes of Sogdian documents found at Mt. Mugh have come off the press. The first issue includes an investigation of the documents published by Academician A.A.Freiman between 1934 and 1960.[7] The second, prepared for publication by V.A.Livshits, contains a series of legal documents and diplomatic correspondence.[8] The third issue, prepared by M.N.Bogolyubov

and O.I.Smirnova, is a collection of economic documents: calculation records, receipts, instructions, memoranda etc.[9] The publication of these documents was a major contribution to the study of the history, language and folklore of Tajikistan, the rest of Soviet Central Asia and other regions.

The Tajik Centre of the USSR Academy of Sciences, in its Trudy("Proceedings"), as well as central periodicals, issued a series of interesting works on ancient and medieval Tajikistan.[10] At that time the Soviet historians of Central Asia and the rest of the Orient assumed a Marxist approach to the study of facts and processes of history. Soviet Orientalists are making an increasingly great effort to understand the socio-economic phenomena and the class struggle. The ideas of "eternal feudalism" in the Orient and of the "stagnancy" of Central Asian history came under bitter criticism. An extensive study of the change of socio-economic functions in Central Asia was made by S.P.Tolstov and A.Yu. Yakubovsky. Both scholars achieved notable results in the study of the history of popular movements as well as of ancient relations between Central Asia and Russia. A.A.Semyonov and P.P.Ivanov concentrated on the late medieval history, including the socio-economic history of Central Asia. At that time, as A.A.Semyonov noted, history of Tajikistan was studied mostly outside the republic.[11] One of the exceptions was a book by B.G.Gafurov and N.N.Prokhorov, Padeniye Bukharskogo Emirata ("The Fall of the Bukhara Emirate"), published in 1940.[12] Its opening two chapters contain a vivid characteristic of the conditions in which the working masses lived in the Emirate. Included are original documents.

The year 1941 marks another major step forward in the history of science in Soviet Tajikistan: the Tajik Centre was raised to the level of a branch of the USSR Academy of Sciences, and its sectors became independent research institutes. The study of Tajik history was now pursued by the Institute of History, Language and Literature. Its staff expanded the scale of research into the history, including the cultural history, of the Tajik people. One of the early works prepared for publication by the Tajik Branch was Ocherki po Istorii Karategina ("Essays on the History of Karategin"),

by N.A.Kislyakov.[13] A more extensive research at the institutes of the Tajik Branch was precluded by the treacherous aggression of Nazi Germany against the Soviet Union.

During World War Two Sadriddin Aini issued two works dedicated to the heroic history of the Tajik and their struggle against foreign invaders.[14] "His patriotic works inspired the Soviet soldiers in the heroic battles of the Great Patriotic War against the Nazi troops of occupation.[15]

Toward the close of the war, in 1944-1945, "local scholars joined in the study of their country's history, and there was growing creative cooleration with scholars in the Soviet capital and fraternal republics."[16]

At that time Orientalists issued a series of works on the history of Tajikistan. Among them was a work by B.Gafurov and N.Prokhorov, which discussed the struggle of the Tajik people for the freedom and independence of their country.[17] For the first time, the scholars outlined, in a condensed form, crucial points of Tajik history, with an accent on the Tajiks' struggles for their freedom and independence, against foreign invaders and enslavers.

Much preparatory effort was made for the writing of the history of the Tajik people and their country. An Editorial Board Specializing in the History of the Tajiks and Tajikistan was set up. In 1945 it published, under the editorship of B.Gafurov and N.Prokhorov, a collection Ocherki po Istorii Tajikov i Tajikistana ("Materials on the History of the Tajiks and Tajikistan").[18] The collection included three historical investigations: Rodina Zoroastrizma ("The Country of Zoroastrianism"), by Academician V.V.Struve, Istoriya Karategina, Darvaza i Badakhshana ("History of Karategin, Darvaz and Badakhshan") by N.A.Kislyakov, and K Istorii Feodalnogo Khojenta ("On the History of Feudal Khojent"), by A.Y.Madji. All the three works, notably the work by Academician Struve, were signal contributions to the progress of Soviet historical studies.

The overall upsurge of historical research in the republic manifested itself brightest in the writing of the first generalizing work on Tajik history. It was authored by B.G. Gafurov, a Tajik historian, and it appeared in Stalinabad in

Tajik in 1947 under the title Tarikh-i Mukhtasar-i Khalq-i Tajik ("An Outline History of the Tajik People"). In another two years the work came out in Russian. The first edition was followed by a second, in 1952, and a third, in 1955, in Moscow. That was the first systematic Marxist-Leninist exposition of Tajik history from ancient times to the victorious Great October Socialist revolution.

The year 1951 marked the opening, in Stalinabad, of the Academy of Sciences of the Tajik SSR. That was a major event in the life of the Tajiks, which ushered in a new epoch in the progress of Tajik science, including Tajik historical research. The study of Tajik history in general and of Tajik medieval history in particular now became concentrated within the walls of the Academy. The early works belonged to A.A. Semyonov,[19] head of its Institute of History, Archaeology and Ethnography (the Institute's initial name).

The early research works by the new Institute staff members were published, in 1953-1954, in collections of articles dedicated to different problems and covered different periods of Tajik history.[20]

In 1954 the character of collections issued underwent some change. A special volume of the Proceedings, for instance, was dedicated to the history of Central Asia in the 16th century.

Issue One of the Institute's collection entitled Materialy po Istorii Tadjikov i Uzbekov Azii ("Materials for the Study of the History of the Tajiks and Uzbeks of Central Asia") contained works by A.A.Semyonov, K Voprosu o Proiskhozhdenii i Sostave Uzbekov Sheibani-khana ("On the Origin and Composition of the Uzbeks of Sheibani-khan"), Sheibani-khan i Zavoyevaniye Im Imperii Timuridov ("Sheibani-khan and His Conquest of the Timurid Empire") and Perviye Sheibanidy i Borba za Maverannahr ("The Early Sheibanids and the Struggle for Maverannahr") and an extensive article by B.A.Davidovich, Denezhnaya Reforma Sheibani-khana ("Currence Reform of Sheibani-khan").

Later that year there appeared a second issue of the Materialy, all comprised by a work by A.A.Semyonov, Ocherk Ustroystva Tsentralnogo Administrativnogo Upravleniya Bukharskogo

Khanstva Pozdneishego Vremeni("Essay on the Structure of the Central Administration of the Late Khanate of Bukhara"). On the basis of multiple historical sources the author, in this original research, dwells upon the functions of the Bukhara Emirate administration from the Emir down to his last official. This work, just as an earlier investigation by the same author,[21] is of major importance, containing a profound analysis of the state structure of the Khanate of Bukhara. A.A. Semyonov,s versatile scholarly activities when he headed the Akhmad Donish Institute of History were aptly summarized by Academician Z.Sh.Rajabov: "A.A.Semyonov's (1873-1958) profound investigation into the history of the Samanids, Ismailism and, notably, his study of the medieval history of the Tajik and Uzbek peoples," he says, "are recognized everywhere. A.A.Semyonov had made a signal contribution to the elucidation of the principal stages of the medieval history of the Tajik and Uzbek peoples and the history of the last Bukhara emirs of the Mangyt Dynasty. The scholar has authored a classical Russian translation of Tajik historical sources dating to the late medieval times." [22]

A.A.Semyonov prepared for publication A History of Ismailism,[23] by Fida'-yi Khorasani. That exceptionally valuable historical source appeared after the scholar's death.

In 1963 a special issue of Proceedings of the Tajik Academy of Sciences, Medieval History, carried an article by A.A.Semyonov, O.Sredneaziatskoy Bumage ("On Central Asian Paper"),[24] discussing types of Central Asian paper, its manufacture and techniques of dyeing.

Under the guidance of A.A.Semyonov the Institute of History, within a comparatively short time, trained experts in different fields of the medieval history of Tajikistan. The Institute launched research into almost or completely uninvestigated periods of the history of feudal relations of individual areas of Tajikistan.

A few years after it was set up the Institute went over from publication of individual articles and collections of articles to publication of monographs. B.I.Iskandarov, for instance, specializes solely in the study of east Bukhara and the Pamirs in the 19th and the early 20th centuries. From

1958 to 1963 the scholar published a series of investigations on the history of these regions.[25] Using an extensive archive material, reports by Russian and foreign travellers and other sources, the author undertook all-round research into problems of socio-economic and political history. Iskandarov made a searching inquiry into the problem of progressive aftermaths of the unification of east Bukhara with the Bukhara Emirate. One of his works deals with the near-Hindukush principalities in the latter half of the 19th century.[26]

Besides monographs by I.I.Iskhandarov, the history of individual regions of Tajikistan was discussed in works by disciples of A.A.Semyonov, including M.Hamrayev (history of Hissar),[27] N.Latipov (history of Darvaz),[28] A.Mukhtarov (history of Ura-Tyube possessions),[29] Z.Bahramov (history of Shugnan),[30] S.A.Stetsenko (history of the Khojent district at the turn of the century)[31] and Sh. Yusupov (history of the Kulyab Beylic).[32]

Above all else, each of these works probes into agrarian and incipient capitalist relations in individual parts of Tajikistan in the 19th and early 20th centuries. The state of the handicrafts in Tajikistan has been considered by I.K.Narzikulov.[33] The scholar briefly characterizes the basic pre-revolutionary handicraft industries, their location and forms of organization.

Of mafor importance for the profound understanding of Tajik medieval history was the setting up, in 1958, of the sector of medieval history as part of the A.Donish Institute of History. Its small research staff readily started the work of preparing the many-volume survey of Tajik history. The entire work of preparing its individual sections for publication and of the editing of two books of its second volume has been done by the Sector. Both books were brought out in 1964 by the Moscow "Nauka" Publishing House.

Book One of the second volume of Istoriya Tadjikskogo Naroda, under the editorship of Academician B.G.Gafurov, and A.M.Belenitsky, covers the period of from the 6th to the 16th century inclusive. This volume discusses mostly the history of the area lying between the Amu-Darya and Syr-Darya

rivers, where consolidation of the Tajik nationality has taken place. These regions, which, in the 7th century, gained the name of Maverannahr, had the highest economic potential and, throughout the millennium covered in this work, played an outstanding role in the cultural progress of the Tajik, Uzbek and other peoples of what is now Soviet Central Asia.

Book Two of the second volume, under the editorship of B.I.Iskanderov and A.Mukhtarov (history), covers the period of from the 17th century to the February 1917 bourgeois-democratic revolution, a period of disintegration of feudalism and emerging capitalist relations in Central Asia, including what is now Tajikistan.

The abovesaid reveals that this process gained an impetus after Central Asia became part of Russia. Both books of the second volume have been written by a team of authors on the basis of well-known historical sources, archaeological, numismatic and epigraphic data and individual investigations published at different times ending in 1961.

The preparation of these volumes for publication was paralleled by research into individual near-uninvestigated periods of Tajik history: A.Jalilov wrote a monograph on the history of ancient Soghd,[34] S.Yusupov, on the history of Kulyab, and A.Mukhtarov, on the history of the Ura-Tyube possessions at the end of the 18th century and the early half of the 19th, to mention but three works.

The early medieval history of the Tajik people in the Middle Ages was investigated by A.Jalilov, the period of Timur and the Timurids is being studied by N.Mahmudov,[35] the late Middle Ages and modern times, by B.I.Iskandarov, A.Yagoni, V.Ibrahimov, N.Kasymov[36] and other scholars.

Ever since it appeared the Middle Ages Sector has been concentrating its effort on collecting, studying and preparing for publication sources -- legal documents dating to from the 15th to the early 20th century as well as rock and tomb inscriptions dating to the 11th-19th centuries.

The first collection of documents was brought out in 1963 by the Moscow "Nauka" Publishing House.[37] It included 47 out of the 4,000 legal documents collected by the Sector:

khukm-nameh (the Khans' edicts), hinayat-nameh (grant-charters), letters of Bukhara khans to their apanaged rulers, a document of makhra (bride money), papers recording appointments to administrative posts and posts of mudarris (medresseh teacher)etc. Another two collections are about to appear in this series. A few more collections of act records gleaned by the Sector are to appear in the next few years.

Epigraphics is a new field of research in Tajikistan: systematic collection of epigraphic data began there in 1959. Annual expeditions of the Sector's special group collecting legal documents, acts, and rock inscriptions have discovered over 300 inscriptions in the upper stretches of the Zeravshan River, Samarkand, the Pamirs and elsewhere. Two papers discussing these inscriptions were presented at the 25th Moscow and 26th Delhi Congresses of Orientalists,[38] specifying the times of the stay of Babur in the upper reaches of the Zeravshan River and some other problems dealing with what is known as Babur-nameh. An analysis of tomb inscriptions revealed that the social category of dehkan-feudals did not disappear in the 11th or 13th century. In some regions it survived up to the 16th.[39]

Subsequent work on the Sector-collected inscriptions is likely to yield a lot of interesting new facts to illustrate the history, including the cultural history, of the Tajik people in the 11th-19th centuries. Specifically, the names of several remarkable calligraphers and poet-calligraphers, who lived in the upper reaches of the Zeravshan river in the 16th-19th centuries, distinctions of feudalism in that mountainous country and other facts are likely to be found out. Epigraphic relics found in Samarkand and its environs are just as important. To celebrate the city's 2,500 th anniversary, the Academy of Sciences of the Uzbek SSR held a session in January 1969. It heard a preliminary report on 12th century Samarkand tomb kayraks, read by A.Mukhtarov.

The all-round study of the inscriptions collected is a great help to experts in the history of the Tajik language, scholars of Tajik literature and students of the folklore of Tajikistan and other parts of Soviet Central Asia and the neighbouring countries.

A major contribution to the study of the social and political history of Tajikistan in the Middle Ages on the basis of numismatic and written sources has been made by E.A.Davidovich. In her many works she has solved a series of problems basic to the socio-economic history of Tajikistan and to the histories of other Soviet Central Asian republics.

In a large work which came off the press in 1964 [40] the scholar dwells on problems of the minting and circulation of gold and silver coins, peculiarities of the circulation of silver coins in the 17th century, the essence and sources of the changes which took place in their minting and circulation throughout the 18th century, the ways of deriving government fiscal revenues from the minting of silver coins and the accepted organization of their circulation, the economic and political sources of the damaging of silver coins in these two centuries and other points.

The scholar has published similar investigations covering the entire duration of the Middle Ages, from the 9th century to the 16th. As the result, historians now have a detailed description of the major socio-economic divisions of the Middle Ages, and light had been shed on the darkest periods of Central Asia's political history, e.g., the Karakhanid epoch.

Speaking of the study of Tajik socio-political thought in the latter half of the 19th century and the early 20th, with its involved, contradictory problems, much work has been done by Z.Sh.Rajabov, Member of the Tajik Academy of Sciences.[41] Besides a study of these problems, the scolar briefly characterizes, in one of his works, the enlightenment and democratic movement in Uzbekistan. Steadily pursuing his research, Z.Sh. Rajabov in recent years made a close study of works by the Tajik thinker of the second half of the 19th century, Ahmad Donish.[42]

The study of Tajik and Uzbek socio-political thought in recent years has brought out new names of enlighteners, some of them women. One, named Dilshod (pen-mane Barno), was a poetess. Her poems gave lifelike pictures of feudal wars, the sufferings and tribulations of her people and the dire plight

of the peasants. Dilshod dreamed of friendship and unity of peoples, ridiculed mullahs and exposed feudal arbitrariness. The poetess acclaimed the unification of Central Asia with Russia. Comparing the life of Central Asia's population before and after the unification, she drew objective conclusions. A lengthy discussion of Dilshod's life and public activity is contained in a monograph by A.Mukhtarov.[43]

Research into the history of countries bordering on Soviet Central Asia -- Iran and Afghanistan -- and their interrelations is concentrated in the Sector of Orientology and Written Records of Tajikistan's Academy of Sciences. Among the Sector's major publications is a monograph by K.Nazarov, about the relations of Bukhara with Afghanistan from the formation of the Afghan state (18th century) to the fall of the Bukhara Emirate, in 1920.[44]

The Sector also publishes historical sources. In 1960 it issued one of the works by eminent 19th century Tajik enlightener, Ahmad Mahmud Donish, on the Manghyt Dynasty, the last rulers of Bukhara in the late 18th and 19th centuries. The author exposes the vices of the Emirate, discussing the grim situation there as it was.[45] Later that year selected works by Donish, including fragments from his historical treatise, his book, Rare Events, examples of poems and reminiscences about the author's stay in St. Petersburg as a member of a legation of the Bukhara Emirate, came out in Russian.[46]

In 1967 Donish's History of the Manghyt Dynasty was also published in Russian.[47]

Individual aspects of Tajik medieval history are being studied by the chairs of history of the USSR of the republic's university and colleges. Mention has already been made of a work by N.Latypov dedicated to the history of the Darvaz Beylic, which has been published in Proceedings of the Kulyab Teachers' Training College.

In 1958 A.Majlisov, Assistant Professor of the Dushanbe Teachers' Training College, published his work on the history of the Karategin Beylic.[48] Pursuing his study of the history of east Bukhara on the basis of many act documents found in different parts of the republic, the researcher, in 1967,

issued a monograph on the history of agrarian relations in that part of Central Asia.[49] A former Assistant Professor of this college, A.A.Benediktov, in 1953, published a monograph about the Indian peasants in the 1870's,[50] with an accent on their economic plight and struggle against the feudal and colonial oppression. Some members of the Chair of Social Sciences of Dushanbe University, named after Lenin, are also working on Tajik history in the 19th and early 20th centuries.[51] S.A.Rajabov, rector of the University and Member of the Tajik Academy of Sciences, a legal expert, is investigating, among other things, problems of the progressive importance of the unification of Central Asia with Russia. Besides what the scholar has published on this subject,[52] he read an extensive paper at a joint session of scholars of Soviet Central Asia in Tashkent, dedicated to the progressive importance of the unification of Central Asia with Russia, in 1959.[53] Later that year his statement was brought out in Tajik by the Tadjikgosizdat Publishing House.[54] These works, the other five papers read at the session and the statements of Tajik scholars in the debates brought out a series of interesting progressive aspects of this event. Its progressive importance is discussed in works by other Tajik researchers. This problem holds a particular place in the aforementioned work by B.G.Gafurov on the history of the Tajik people and in nearly all works by Z.Sh.Rajabov, among which there is one generalizing work, Odamoni Peshqadami Osiyoi Miyona dar borai Rossiya va Madoniyati Rus ("Progressive People of Central Asia on Russia and Russian Culture"), published in Stalinabad in 1951. The scholar's other works on this subject include K Voprosu ob Istoricheskikh Kornyakh Druzhby Narodov Sredney Azii s Velikim Russkim Narodom("Concerning the Historical Roots of the Friendship of Central Asian Peoples with the Great Russian People"), issued by the Tadjikgosizdat Publishing House in 1952, Naveki Vmeste s Velikim Russkim Narodom ("Forever with the Great Russian People"), brought out by the "Irfon" Publishing House in 1968, and O Druzhbe Tadjikskogo i Uzbekskogo Narodov ("On the Friendship of the Tajik and Uzbek Peoples"), published in Dushanbe in 1968.

In these works Z.Sh.Rajabov, citing concrete examples, brings out the historical roots of the friendship of the peoples of Central Asia with the great people of Russia in pre-revolutionary times. The scholar surveys the activity of friendly contacts with Russia and Russian culture, the age-old friendship of the Tajik and Uzbek peoples, their common cultures in the past and discusses other points.

Assistant Professor of the Leninabad Teachers' Training College A.Kadyrov [55] has published a survey of the history of Tajik science. The lives of outstanding historians are discussed in several other works, among them a work by A.A.Semyonov on Abu Ali ibn-Sina,[56] a work by N.A.Akramov on Academician Bartold [57] and a work by B.A.Litvinsky and N.A.Akramov on A.A.Semyonov.

History of Tajik science is also discussed in several works by Z.Sh.Rajabov. The first of his works in this series briefly outlines the main stages of the history of Tajik science and scientific institutions in Soviet times.[58] The second edition of this work discussed the results of the advancement of Tajik science in the seven-year plan period and the spread of research in Tajikistan under the Soviet five-year plan for 1966-1970.[59]

As requested by readers, the second edition of the survey cites more facts illustrating the research conducted in Tajikistan's colleges and universities. The author has expanded considerably the section on bibliography of research publications and appended a special section on international scientific and scholarly relations of Tajikistan's Academy of Sciences, university and colleges.

Z.Sh.Rajabov's work on the history of science aroused a keen interest in and out of the Soviet Union and has been published in English.[60]

The half-centenary of the first bourgeois-democratic revolution of 1905-1907 has been marked in Tajikistan in a series of works and collections of articles. A booklet by Z.Sh.Rajabov, Ishtoroki Mehnatkashoni Osiyoi Miyona dar Yakumin Revolyutsiyai Rus dar Salkhoi 1905-1907 ("On Participation of Central Asia's Working People in the First Russian Revolution of 1905-1907"), issued in Stalinabad in 1955

and a booklet by A.V.Makashov, K Istorii Revolutsionnogo Dvizheniya Trudyashchikhsya Turkestana v 1905-1907 ("On the History of the Revolutionary Movement of Turkestan Workers in 1905-1907"), issued by the Tajikgosizdat Publishing House in 1955, discuss the revolutionary events in Turkestan during the first Russian bourgeois-democratic revolution. A special issue of Proceedings of the Tajik State University dedicated to the 50th anniversary of this revolution includes both articles of general theoretical character, stressing the importance of the experience of the 1905-1907 revolution for the subsequent progress of the Marxist-Leninist teaching about the revolution, the state and the party of the new type, and articles on history, including history of the Communist party and history of literature, revealing and illustrating with facts the immense progressive impact of the Russian revolution on the historical destinies of the peoples of Central Asia.

The present paper is too brief to include more details concerning the other works on Tajik medieval and modern history, up to the victorious Great October Socialist revolution. Many more works discussing this problem have been published by scholars of Tajikistan itself and their colleagues in the neighbouring Soviet republics, Moscow and Leningrad, who have made notable contributions to the study of Tajik history and the training of Tajik historians.

As follows from the above, until recently the study of problems of the medieval history, including the cultural history, of Tajikistan strongly lagged behind the study of problems posed by other periods of Tajik history. While Tajik political history of the Middle Ages could be considered more or less investigated Tajik socio-economic history warranted extensive research. Therefore, the Tajik Academy of Sciences, when it was established in 1951, gave particular attention to these problems. Much, however, is yet to be done. Above all, a detailed study is to be made of Tajik history and culture in the early Middle Ages, the period of the 10th-12th centuries and the 15th-18th centuries.

Today task number one is to publish sources (narrative, epigraphic, acts, coins etc.) and prepare monographs on the

said problems and periods of history. It has been planned to prepare for publication, in originals and Russian translations legal documents, rock and tomb inscriptions concerned with Karategin, the Pamirs and north Tajikistan in the 16th-19th centuries. It has been planned to issue monographs and collections of articles on the least studied problems of Tajik history, including the history of east and south Tajikistan.

History of Soviet Society

Arousing an interest in scholars shortly after the establishment of Soviet government in east Bukhara, the history of Soviet Tajikistan subsequently became an object of intensive research, which, chronologically, can be divided into three periods.

The first lasted from the advent of Soviet power to the late 1930's, the second, from the early 1940's to the mid-1950's, and the third, beginning in the mid-1950's, has been lasting to the present time.

The publication of the early articles and booklets on individual problems posed by the revolution, civil war and economic and cultural development of Tajikistan, in the late 1920's and 1930's , bore an occasional character: the republic had no necessary research personnel, and its scholarly institutions were in their infancy. In 1933 the USSR Academy of Sciences set up its Tajik base, in Stalinabad, with a sector of history, language and literature.

In its formative period Tajik historical science developed by storing up facts on individual issues.

The early historical essays, mostly reminiscences of participants in the revolution and the civil war in the republic, which were written hot on the heels of events, were concerned with the establishment and consolidation of Soviet government in Tajikistan.[1]

The early works on the history of socialist consturction in Tajikistan were issued to mark notable dates.[2] Containing no profound theoretical conclusions, they were, however, of indubitable practical value by virtue of their factual wealth. The facts they contained reflected economic, scientific and

cultural advances scored by the republic. Later, alongside with publication of imprtant scholarly treatises, the tradition of issuing books for the general reader, summing up the achievemnts of periods prior to notable dates, gained ground.

In the 1940's and early 1950's -- the second period -- when Tajikistan had set up its scholarly institution(in 1941 the Tajik base of the USSR Academy of Sciences became one of the Academy's branches and in 1951 the Tajik SSR set up its own Academy of Sciences with an Institute of History, Archaeology and Ethnography) it trained its first generation of historians with cultivated Marxist-Leninist thinking. That gave an impetus to the study of the Soviet period of Tajik history. Scholars went to archives to study, among other things, the Communist party and Soviet government documents published in the 1920's and 1930's and valuable statistics characterizing the early measures the Soviet government had taken to build a socialist society in the republic. Tajikistan began to publish historical documents.[3]

The extensive factual material accumulated formed a basis for the publication of summarizing surveys. That was pioneered by B.G.Gafurov and N.N.Prokhorov.[4]

Collections of articles discussed major issues that arose from the economic and cultural construction [5] while several essays considered the history of Tajikistan's national economy as a whole at individual stages of the socialist construction.[6]

Tajik historians made a close study of issues associated with the establishment and consolidation of Soviet government in their republic [7] -- work that, as has already been pointed out, was pioneered by the authors of individual articles on these problems dating back to the 1920's and 1930's.

Tajik scholars launched an inquiry into the history of formation and development of Soviet statehood in their republic, [8] specifically, its industry,[9] agriculture,[10] science, culture,[11] emancipation of the Tajik woman,[12] the maturing friendship of its peoples [13] and the aid of its working class to its toiling peasantry,[14] to mention but a few problems. Tajik historians undertook a study of abundant data revealing the contribution of their republic to the cause of Soviet vic-

tory over the Nazis in the Great Patriotic War of 1914-1915.[15]

Certain advances were scored by ethnographers of the Institute of History, Tajik Academy of Sciences.[16]

Of course, viewed from the vantage point of today, works published in that period may give the reader no all-round satisfaction. Many of them are obviously sketchy -- one of the "growing pains" of Tajik historical research. Periodization of the Soviet epoch in Tajik history gave difficulties.

After the 20th Congress of the CPSU, which played a vital role in all spheres of the life of the Soviet people the study of the Soviet stage of Tajik history was raised to a higher scientific level. In 1956, after a period of extensive debates, historians suggested a thoroughly substantiated periodization of this epoch, which reflected general laws governing the tran-sition of Soviet society to socialism and, notably, laws governing the development of Tajikistan.

Historical studies in the republic are growing deeper in content and wider in scope; more items are being added to the list of research, and work on many problems which began in the previous years is being brought to a qualitatively new level. They are being discussed more profoundly on Marxist-Leninist lines.

Using the extensive body of facts already accumulated and adding to it large portions of documents contained in archives, historians launched the writing of summarizing surveys, which marked a qualitatively new stage in the study of the Soviet period of Tajik history.

In 1957 M.I.Irkayev, Yu.A.Nikolayev and Ya.S.Sharapov wrote a first such survey of the Soviet period of Tajik history.[17] At the same time, a team of authors prepared for publication Ocherki po Istorii Tadjikistana ("Essays on the History of Tajikistan").[18]

Of course, these works had their share of shortcomings. Since many problems remained underinvestigated, some points raised in these publications were discussed with differing degrees of completeness. That urged historians to intensify their study of major aspects of individual problems.

Publication of popular works issued to mark notable dates became a tradition.[19] Rich in factual material and vivid examples, they built extensive readership. Popular works in Tajikistan are authored not only by scholars but also by Communist party workers and Soviet government officials.

Historians carried on their study of the establishment and consolidation of Soviet government in the whole of Tajikistan and its individual areas and resumed publication of reminiscences by participants in the revolution and civil war, which contain valuable information,[20] even though some points the authors make are arguable and wanting in accuracy.

The history of the struggle for the establishment of Soviet government in individual areas of Tajikistan was discussed in monographs by T.R.Karimov and A.V.Makashov [21] and in many articles.[22]

The research of the struggle for the establishment of Soviet government in Tajikistan is closely associated with the study of the history of the civil war. That important problem as indicated above, was discussed in what was perhaps the very first works on the Soviet period of Tajik history.

However, the bulk of research into this problem has been done in recent years, with the resulting spate of articles and popular works.[23] Biographies of some notable figures of the civil war and anti-Basmachi campaign have been brought out.[24] The fullest and most systematic review of the civil war period is contained in a work by M.I.Irkayev.[25]

Historians of the civil war discuss the counter-revolutionary essence of the Basmachi movement, its social sources and relationship with the interventionist schemes of the imperialists, details about the course of events, including the military operations, stressing the importance of the early socio-economic measures taken by the Soviet government as well as difficulties involved in the struggle for the triumph of the revolution and victorious campaign against the Basmachi. Much attention was given to disclosing the participation of Tajikistan's working people in their country's revolutionary struggles and the decisive importance of the aid extended by the Russian and other peoples to the

people of Tajikistan when they consolidated Soviet government in their republic.

Tajik historians have been making a study of problems posed by the history of formation and development of Soviet statehood in their republic, the formation of the Tajik socialist nation and the consolidation of friendship of the Soviet peoples.[26] A large body of facts in their works illustrates the process of formation and development of Tajik Soviet Socialist statehood, its inception, the formation of the Tajik autonomous and, subsequently, sovereign republic, the development of the Tajik socialist nation and its distinctions. Great attention is dedicated to a discussion of the social sources of the maturing friendship of the people of Tajikistan with the peoples of the rest of the Soviet Union, the tremendous aid extended to the republic, the Leninist nationalities policy pursued by the Soviet Communist party and the Leninist theory of building a socialist society bypassing the capitalist stage.

The past ten years have been a period of a close study of the socio-economic relations, the history of struggle for, and triumph of, socialism in the Tajik countryside. Publications of these years discuss the arrangement of class forces in, and the economic development of, the Tajik rural areas after the Civil War in the twenties.[27] Many works discuss the agrarian and water management reforms,[28] emphasizing that these reforms were set off by the Great October Socialist revolution and Lenin's Decree on Land.[29]

On the whole, the agrarian changes of the second half of the 1920's (an agrarian and water management reform in north Tajikistan) are described as socialist. However, the agrarian changes in central and south Tajikistan are viewed differently.

Existing works attribute delays of the agrarian and water management reforms to different sources, the earlier ones exaggerating the importance of the subjective factor.

The socialist transformation of Tajikistan's agriculture was an extremely complicated process and had certain distinctions. Particular interest is presented by a study of the conditions of, and prerequisites for, mass collectivization,

which is discussed, among other authors, by B.A.Antonenko and M.M.Mirzoyev,[30] Historians have brought out the significance of the all-round government aid to the agriculture, of the organizations of farm-hands and other poor countryfolk, of the mass spread of the elementary forms cooperation, of the contractual system as a form of relations between the state and the peasants and other factors.

The most circumstantial discussion of the agricultural collectivization in Tajikistan is contained in works by H.N. Drikker, B.A.Antonenko and K.A.Bogomolova and other scholars.[31] These authors bring out the leading role of the Soviet Communist party in the process of socialist transformation of the countryside, distinctive forms and methods of struggle for the triumph of the collective farm system, which proceeded on the basis of the Leninist plan for agricultural cooperation, and specific difficulties endemic to Tajikistan. It is on record that the alien elements took advantage of the feudal and patriarchical survivals, the influential position of the Moslem clergy and the downtroddenness of the population -- a leftover from the past -- to offer desperate resistance to the policy of Soviet power. Historians give distinct characteristics to the peculiar features of the organization of Tajik collective farms, which was complicated by a prolonged prevalence of their lower forms, associations for soil cultivation; data they cite exemplify the aid of the working class and the Soviet government to Tajikistan's peasants[32] who were embarking upon the path of socialism. Historians have studied the struggle for the administrative and economic consolidation of collective farms as a sine qua non of their economic upsurge and improved material well-being of their members [33] and the related acute problem of personnel for the Tajik machine-and-tractor stations and collective farms.[34]

Questions of organizational and economic build-up of the farms are considered in the context of their productive activity, the struggle for booming agriculture, notably cotton-growing,[35] the colossal advances of which are all too obvious. Historians draw vivid pictures of many aspects of the government's great constant aid to the farms, including

supplies of machinery, finance and expanded irrigation schemes.[36]

Individual issues posed by the advancing collective farm system having been investigated, a team of members of the Sector on History of Soviet Society of the Institute of History of the Tajik Academy of Sciences started the work of bringing them together in a monograph. Now this monograph, entitled Ocherk Istorii Kolkhoznogo Stroitelstva v Tadjikistane (1917-1965) /"Essay on the History of Collective Farm Construction in Tajikistan" (1917-1965)/,[37] has been completed.

The Essay is an attempt to show, in a generalized form, the key stages of formation and maturing if the new social system in the Tajik countryside and distincitons of this process, which mirrored socio-economic and political distinctions of the republic, notably in its early years. The work reflects the painstaking manysided effort the Soviet Communist party and government made in order to turn Tajikistan's individual holdings into collective farms and, subsequently, its small artels into large, multi-branch, highly-mechanized farms advanced economically and culturally--an extremely complicated process.

Recent years have been marked by an intensive study of the history of the Soviet working class and Tajikistan's industrial advance. V.A.Kozachkovsky, Yu.Sh.Sharipov, K.P.Marsakov and other authors discuss the advance of the republic's national economy at certain stages of its socialist construction [38] in particular and in Soviet times in general.[39] They give much attention to the history of the republic's industrial advance. Books and articles on individual issues arising from the problem of formation and development of the working class discuss certain results of Tajikistan's industrialization,[40] specific distinctions of this process [41] and the key stages and peculiarities of the formation and development of its working class.[42] Socialist division of labour coupled with the aid rendered to Tajikistan by other fraternal republics and the government made it possible to begin its industrial development from the light industry. That met the demands of proper distribution of Tajikistan's productive

forces and brought its industries closer to sources of raw materials.

Many sources characterizing the development of the republic's leading industries and individual plants, the complex vital process of training its skilled workers, engineers and technicians,[43] the numbers of its working class, its national composition, sources of formation and leading role in the building and consolidation of socialist society--it all has been brought under investigation.

Historians and economists showed the tremendous government aid extended to Tajikistan for the purpose of building its socialist industries, the guiding mission of the Communist party,[44] which has assumed leadership of Tajikistan's industrial advance and has been directing its working class in a struggle for technological progress, labour enthusiasm and political activity.[45] These publications are concerned with the accelerated advance of the republic's industry and Tajikistan's mounting role in the nation-wide effort in conditions of division of labour--a result of the Leninist nationalities policy, a policy of achieving virtual equality of once backward peoples and bringing their economic standards level with those of advanced central parts of the country.

Of course, many problems posed by the formation of Tajikistan's working class and certain periods of the republic's development warrant a closer study. Some facts and figures related, in particular, to the numbers of its working class as a whole and proportions of the local nationalities in its ranks, the numerical growth of women in its overall national personnel, notably during the pre-war five-year plan periods, and other points are to be cleared up. Discrepancy of data cited by historians on this score largely flows from the condition of the sources, above all, statistics on the pre-war history of the working class, which are far from exhaustive and, not infrequently, contradictory themselves.

The qualitative changes in the composition of the working class, its heroic labour endeavour and the progress of higher forms of socialist emulation are awaiting a more detailed investigation. So far, these questions are examined

in general works as well as in individual articles and booklets.[46]

In Soviet times, Tajikistan has registered outstanding cultural accomplishments. From a land of 100% literacy in level of education, it has left far behind the neighbouring countries of the Orient and even many capitalist countries of the West. Tajikistan has fostered a large body of intellectuals and can boast progressing science, literature and art. Naturally, the history of its cultural revolution elicits a keen interest in its scholars.

Tajik historians, ethnographers and scholars of literature and art have digested a vast body of facts illustrating the history of formation and upsurge of Soviet Tajik culture, national in form and socialist in content, changes in the everyday life of its population and the emancipation of its women. Their works reveal the struggle to make Soviet Tajik culture Marxist-Leninist in content and note difficulties of the cultural revolution where once was backward east Bukhara. An attempt has been made to disclose distinctions of cultural upgrade in Tajikistan, which were determined by the nearly 100% illiteracy of its population, acute shortage of intellectuals, the markedly influential position of its Moslem clergy and the unequal status of its women.

Z.Sh.Rajabov, M.R.Shukurov and other scholars discuss individual periods and problems of Tajikistan's cultural revolution.[47] Many articles and pamphlets discuss the history of secondary and higher education in Tajikistan, [48] delineating processes of formation and development of Soviet school, ways in which it overcame the tremendous difficulties that sprang from objective (acute shortage of trained personnel, absence of a material basis etc.) and subjective (resistance of the Moslem clergy and other alien elements, the downtroddenness of the population and unequal status of women) factors.

Z.Sh.Rajabov, S.U.Umarov and other scholars disclose stages of development of scientific and scholarly research in Soviet Tajikistan[49] and its mounting role in the republic's national economic advance. Scholars have made a general study of the formation of Tajikistan's own intelligentsia [50]

and the role it plays in the advancement of its republic's national economy and culture, authored works on the history of its literature and art[51] and the history of the republic's cultural and educational institutions.[52] The Ethnography Sector of the Tajik Academy of Sciences' Institute of History has issued works on Tajik ethnography.[53] Tajik historians are investigating cultural advance all over the Soviet Union. Work in this direction is being done, for instance, by A.G. Mionimsky, author of a monograph on the cultural activity of A.M.Gorky and a series of articles.[54]

In their many articles and individual larger works [55] historians of Tajikistan have digested the experience and distinctions of the struggle of the Communist party and Soviet government for a true equality of the Tajik woman, who has gone over from age-old oppression and complete deprivation, conditioned in pre-revolutionary Tajikistan, as in the rest of the Orient, by the Shariat, to a position of a full-fledged member of socialist society to occupy a place of honour in labour, science and culture and make a worthy contribution to the cause of communist construction.

It should be noted, however, that not all aspects of the cultural construction have gained sufficient coverage or profound theoretical presentation in historical works. There are no serious investigations concerning the progress of specialized secondary and higher education and the set-up of cultural and educational work, notably, at the present stage, and, most importantly, special works on the history of cultural changes in the Tajik countryside, where the population was the most downtrodden and where the cultural revolution encountered particular difficulties. To this day there is no summarizing work on the history of cultural build-up in the republic.

There is a vast body of literature on Tajikistan during the Great Patriotic War. Works by L.P.Sechkina and other researchers [56] reveal the heroism of the Tajik soldiers at the front and the selfless endeavour of the Tajik workers in the rear. However, to this day there is no adequate synopsis of life in Tajikistan in the grim years of the war, when the stability of the Soviet state and social system and the in-

destructible friendship of the Soviet peoples manifested themselves to the best advantage.

Much effort, notably after the 20th congress of the CPSU, has gone into the study of the history of Tajikistan's Communist party, one of the fighting sections of the CPSU. The early works discussed either individual periods of its activity or its struggle for the reaching of individual targets set to the republic's advancing national economy and culture.[57]

The work on individual problems made it possible to launch a comprehensive investigation, which was undertaken by the Institute of the History of the Communist party at the Central Committee of the Tajik Communist party, under the guidance of A.M.Bogoutdinov. In 1964 the Institute published Ocherki Istorii Kommunisticheskoy Partii Tadjikistana ("Essays on the History of the Communist Party of Tajikistan").[58] The Essays reveal the Party's leading role in effecting the great transformations of the years of building a socialist society and the period of large-scale communist construction. Discarding subjectivist views of many events in the life of the republic's Communist party, the authors strove to show all its multiple forms and methods of works in the specific conditions of the formation and consolidation of a new system in Tajikistan.

A great effort had been made by the Institute of History of the Tajik Communist party to publish reminiscences by participants in the civil war and veterans of socialist construction in Tajikistan,[59] prepare for publication works on the activity of leading Communist party and government workers and shorthand accounts of the Tajik Communist party congresses, find and study archive documents illustrating the history of this party.

A number of works are concerned with the history of Tajikistan's trade unions [60] and YCL.[61] However, they highlight only some of the aspects of the TU and YCL activities in individual fields of socialist construction. Their activities in the completing period of socialist construction and the period of large-scale communist construction await research.

Some achievements have been scored in publishing documents and annotated bibliographies. The beginning was made in 1940, when there appeared the first and for some time, the only collection of documents illustrating the history of Soviet construction in the republic. Another collection of similar documents appeared in 1957.[62]

One volume of a collection of documents on the history of cultural construction in Tajikistan [63] has been published and another prepared for publication. Annotated bibliographies of works on the history of the Tajik Communist party and civil war in Tajikistan and guides to archives [64] have been brought out.

Historical research in Tajikistan has reached signal advances in Soviet times. It has entered a qualitatively new stage, when historians are making a profound collective study of key problems.

The early stage of historical research in Tajikistan was marked by a prevalence of works on individual issues. Later, having accumulated enough material, historians began to discuss more thoroughly, in collective monographs, the creative accomplishments of the masses and the leading role of the Communist party. Following the party directions, they launched a deeper study of the experience of communist construction at the present stage. Increasing attention is being given to the study of restoration of the Leninist principles of economic, political and cultural guidance of society and of the contribution of the republic's working people to the nation-wide cause of communist construction.

The experience and vast factual material they had accumulated and the regional investigations they had published helped Tajik historians to start work on a many-volume fundamental survey of the Tajik history.

This summarizing survey [65] (the Soviet period will be discussed in two books of its Volume 3), authored by a large team of the republic's leading scholars, offers an extensive discussion of the laws governing the victorious path of Soviet power in Tajikistan, the key stages of building a socialist society, the enthusiasm of communist construction in the republic, the role of the popular masses in this process and the colossal economic, social, political and cultural

gains scored by the Tajik people. The economic and cultural flowering of Soviet Tajikistan, it is pointed out, is the result of a steady pursuance by the CPSU of a Leninist nationalities policy, of an application of the Leninist theory of non-capitalist road of development of previously backward peoples and of the fraternal cooperation and mutual assistance of all Soviet peoples. Istoriya Tajikskogo Naroda ("History of the Tajik People") reflects the state of historiography of Soviet Tajikistan today, with its successes, problems and shortcomings.

Another important achievement of Tajik historians was the publication of Istoriya Tajikskoy SSR ("History of the Tajik SSR") a textbook for several forms of secondary school, and a handbook for college and university students.[66]

Every year is reducing the number of blank spots in the historiography of Tajikistan. Aware of the presence of certain gaps in the study of the Soviet period of Tajik history, the republic's scholars, in an effort to mark the coming centenary of birth of V.I.Lenin by achieving befitting results, are doing their utmost to fill these gaps.

Today the Sector of History of Soviet Society of the Institute of History, Tajik Academy of Sciences, is preparing for publication summarizing surveys of the history of the Tajik working class and Tajikistan's cultural progress. These investigations, just as the ones that are being prepared by the Institute of History of the Tajik Communist party and chairs of humanities of Tajik colleges and Dushanbe University, are to disclose the realization of the immortal ideas of socialist and communist construction, advanced by Lenin, and the tramendous all-round material and spiritual achievements of the Tajik people, which appear especially remarkable since it used to be one of the rightless peoples of oppressed outlying areas of Russia.

Despite the persisting gaps, historical research in Soviet Tajikistan is playing a mounting role in Soviet historiography as a whole. Investigations on Tajik history, with their wealth of factual material, contribute to a fuller study of the problem of non-capitalist progress of previously backward peoples toward socialism--one of the key problems

today. These publications contribute to the common struggle against the apologists of imperialism, who seek to falsify the history of the Orient in general and of the Soviet Orient in particular.

Tajik historians largely owe the rise in their ideological and professional standards to thought-stimulating debates on key historical problems, which have developed into a tradition. In recent years scholars of Tajikistan have participated in a number of sessions and conferences: one discussed the socialist stage of the history of Soviet Central Asia and Kazakhstan, in Alma-Ata, another, the unification of Central Asia with Russia as a major step in the direction of progress, in Tashkent, a third, the non-capitalist progress of once backward countries toward socialism, in Dushanbe, a fourth, the national-liberation movement of the peoples of Russia before and during the Great October Socialist revolution, in Moscow, a fifth, Lenin's contribution to the study of history, in Kiev, a sixth, the great October Socialist revolution and the national-liberation movement in Asia, Africa and Latin America, in Baku, a seventh, Lenin's cooperative plan and how the Soviet Union translated it into reality, in Moscow, to mention but a few.

Historians of Soviet Tajikistan have been working in close contact with their opposite numbers in the rest of Soviet Central Asia and Kazakhstan, who have been working on similar problems, encountering similar difficulties and overcoming similar drawbacks of the formative period. As historical research in Soviet Central Asia and Kazakhstan forged ahead and scholars went over to work on aggregate problems, which required collective effort, their contacts strengthened and gained in importance. Historians of Tajikistan shared in preparing summarizing surveys entitled Pobeda Sovietskoy Vlasti v Sredney Azii i Kazakhstane ("Victory of Soviet Power in Soviet Central Asia and Kazakhstan") and Istoriya Partiynykh Organizatsiy Sredney Azii ("History of the Party Organizations of Soviet Central Asia"), the latter ranging chronologically from the emergence of these organizations to 1924. Common historical destinies of the peoples of Soviet Central Asia and Kazakhstan eases the finding of

points of contact and the common probing for common laws governing the development of these republics as they built socialism and are now blazing a trail toward a communist society.

Archaeology. Ancient History. Numismatics

In 1868, when the Russian troops advanced into the centre of what had been ancient Soghd, one of the Russian Orientalists suggested a plan for a historico-archaeological exploration of Central Asia. Commenting on that plan in 1914, V.V.Bartold pointed out: "... the scholarly tasks outlined nearly half a century ago remain unaccomplished to this day."[4]

Of course, the turn of the century marked definite progress in the historico-archaeological study of Central Asia—above all, due to the scholarly endeavour of V.V.Bartold himself as well as of V.V.Grigoryev, N.I.Veselovsky and V.A. Zhukovsky. Many institutions for regional studies and other scholarly bodies, notably, the Turkestan Society of Enthusiasts of Archaeology, conributed to the exploration of that part of the country.[5] Foreign investigators also studied the historical geography, ancient and medieval history and numismatics of Central Asia.

That Tajikistan could boast remarkable monuments was discovered by its own residents. Near the Amu-Darya River, in the south-east of their country, they came across what gained the name of the treasure of the Oxus, items of which got into the British Museum.[6] In fact, the greater part of the territory of what is now the Tajik Soviet Socialist republic remained uninvestigated archaeologically before the 1917 socialist revolution.

The revolution changed the situation drastically. On November 14, 1920 V.V.Bartold, reporting on the immediate tasks facing the scholars of Turkestan in Tashkent, discussed the contemporary level of historical and archaeological knowledge

north-Bactrian ceramics in the form of a stratigraphic column, the first-ever. Now this scheme, naturally, requires significant corrections. Particularly impressive new data have been obtained by a South-Tajik group, which conducted excavations of a Yavan site called Gorav-Kala. The group undertook large-scale stratigraphic digs, cutting into a 33-foot layer of cultural depositions with a multitude of building periods of from the 1st to the 4th century.

In the Parkhar area, K.Mukhitdinov launched excavations at a place called Saksan-Okhur. He discovered pottery and terracotta kilns and found matrices for the moulding of statuettes and statuettes themselves. The building of that temple-and-palace complex dates to the Graeco-Bactrian times. It has a magnificent stone architecture,[31] closely resembling that of Oy-Khanum. The discoveries of a French mission at Oy-Khanum, Afghanistan, allow for an investigation into the genesis of the Hellenized forms and types of architecture in Afghanistan and Soviet Central Asia and make conclusions as to their subsequent development, which has been confirmed, in particular, by finds at Saksan-Okhur and elsewhere.

One of the tasks was to explore ancient fortifications. Its development and the specific features of ancient fortification are traceable on monuments of Bactria.[32] The study of the Pamirs fortresses has brought out a special school of fortress construction in the mountains of Central Asia.[33] Much effort is being made to study the evolution of ancient and early medieval potteries of Bactria.

T.I.Zeimal has found out the dynamics of irrigation systems in one of Tajikistan's key agricultural areas - the Vakhsh Valley, which has by now been explored in detail. Digs have brought out diverse materials, showing relations of these areas with Afghanistan and India.[34]

An important aspect of the ancient medieval history of Central Asia was interaction between its settled and nomad peoples and tribes. For that reason, alongside with digs at settlements, much importance was attached to digs at tumuli left by nomads. A.N.Bernshtam, pioneer scholar of Central Asian Sakas, has discovered Saka burial grounds in the east Pamirs and opened around sixty of their burial mounds.[35]

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ABBREVIATIONS

AR -- Arkheologicheskiye raboty v Tadjikistane.
VDI -- Vestnik Drevney Istorii.
DAN Tadj. SSR -- Doklady Akademii Nauk Tadjikskoy SSR.
IOON AN Tadj. SSR -- Izvestiya Otdeleniya obshchestvennykh nauk Akademii nauk Tadjikskoy SSR.
IMKU -- Istoriya materialnoy kultury Uzbekistana.
ITN -- Istoriya tadjikskogo naroda.
NE -- Numizmatika i epigrafika.
SA -- Sovetskaya arkheologiya.
SV -- Sovetskoye vostokovedeniye.
SE -- Sovetskaya etnografiya.
Tr. GIM -- Trudy Gosudarstvennogo Istoricheskogo muzeya.
Tr. SAGU -- Trudy Sredne- Aziatskogo Gosudarstvennogo Universiteta.
Tr. TAE -- Trudy Tadjikskoy arkheologicheskoy ekspeditsii.

Printed in the USSR

Б.А. Литвинский, К.П. Марсаков, А.М.Мухтаров
"Историография Таджикистана (1917-1969)"

В печать от 5/VII-1970 г. Тираж 1000 экз. Заказ 4632
Производственно-издательский комбинат ВИНИТИ
Люберцы, Октябрьский проспект, 403